INDIAN INSTITUTE OF WORLD CULTURE
BASAVANGUDI, BANGALORE.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVIII—No. 10 **August, 1960**

OCCULT philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy —"as it is above, so it is below"—that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden. The homogeneous primordial Element is simple and single only on the terrestrial plane of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition.

—H. P. BLAVATSKY

CONTENTS

HIGH BEGINNINGS 433
THE ORIGINAL PROGRAMME 435
REMEMBERING THE EXPERIENCES OF THE EGO 443
THE "THREAD-DOCTRINE" OF THE GITA 445
KARMA AND REINCARNATION 450
YOUTH-COMPANIONS ASK—AND ANSWER 457
SOME PRINCIPLES RELATING TO MEDICINE 461
ON THE LOOKOUT 471

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles 7, California, U.S.A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles 7, California, U. S. A.

A U M

If the stars should appear one night in a thousand years, how would men believe and adore! —RALPH WALDO EMERSON

THEOSOPHY

Vol. XLVIII August, 1960 No. 10

HIGH BEGINNINGS

IF the age is to change—and Theosophists have reason to think that it will—the alteration will first take place in the minds of men, and will have its origin in two great classes of causation. A man's life, H. P. Blavatsky says somewhere, is the fruit of his karma and his will. So it must be, also, with civilizations.

By comparison with other ages, ours is a time when there is more aroused perception of the good, in contrast with existing evil, than ever before. It is true that the evils are gross, almost omnipresent, but the vision of the good also exists in a natural ratio for the cycle.

There is a tendency among those who labor for the good to forget the hidden, vital power of their efforts, when confronted by the persisting evils of the Kali Yuga. But even in the Dark Age, evils die when they are no longer nourished.

One sees, even in the brief passage of a generation or so, the waning of several forms of ignorance and injustice. Inequalities between the races are rapidly decreasing. The positive energies of men are on the side of justice, in this respect. Bigotry, when not replenished by angry zealots, dies away with bigoted generations. The young of the world, while they have problems of their own, are becoming free of the delusions of their parents. What were animating emotions to one generation are seen as follies by the next. When the young tire altogether of having "enemies," the world will have no more war. And lessons in brotherhood are being learned by the youth of America, today, from their conflict with the unjust habits and conventions of the past. Characters forged from such experience are a promise of strength for the future.

Kali Yuga is a time of great evil, but it is also a time of rapid change, and of new beginnings. It is the matrix of the better age to come, the scene of transition and the instrument of great if rude awakenings.

In thinking of the future, and of the far-reaching changes which must come about if anything like the conditions described by H.P.B. in the closing pages of the *Key* is to be realized, it becomes obvious that, long before such a consummation will be possible, the minds of men will have to be released from the hold of old ideas. This is true of individuals, and true, again, of races and civilizations.

We think of progress as involving continuity of culture. But the progress of the *ego* is not without noticeable breaks or interruptions in the forms of his experience. His body dies, and this is followed, eventually, by the somewhat cataclysmic event of birth. The ego may not *feel* these breaks and interruptions, but we see them and we feel them, and are much affected by them. The continuity, therefore, is not in our perceptions of change, but in the movement of the intelligence which requires the change in order to find expression. If we could hear the egoic voice of civilization, if we could see the searching movements of men's minds, behind the transitory illusions and momentary embodiments imposed by brief epochs of history, we might gain a vast patience in the face of apparent disaster and find hope in what seems a tragic disregard of values long held dear.

In the years immediately ahead, the world may shake with paroxysms of discovery as well as with the involuntary shudderings of a kind of death, and there may be times when we cannot tell one sort of agonized motion from the other. The more profound the changes, the deeper will go the pain and the break-up of the forms of human expression. When the Buddha sat under the Bo Tree, the entire universe fell before him in shattered ruins. Yet he, serene, continued his meditations. The spectacle moved him not, for he had a work to do.

Theosophists may be confident that they will not be tested as the Buddha was tested—not yet. To have a Buddha's tests, one must be a Buddha. But the shake-up and the wild parade of illusions and phantasms will come, in appropriate embodiments, suitable to the age and its degree of perfections and imperfections.

Ours is a great age of high beginnings. But the beginnings must be in that unmoved core of being which is not disturbed by anything that may come to pass.

THE ORIGINAL PROGRAMME

II

THE complaints—"submitted to *those interested in* the progress of *true* Theosophy"—which seems to mean "theosophy *divorced from the Society*"—may now be noticed in order and answered. They specify the following objections:—

I. To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P.F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

II. It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile to withdraw themselves from the Association. The argument implied is very valid. Why not point out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of *true theosophy*"?[1]

III. "The members are appointed by the President-Founder. . . ." it is complained; "the Gen. Council only *advises* on what is submitted to it". . . . and in the meantime that P. F. is empowered *to issue "special orders"* and "provisional rules," on behalf of that ("dummy") Council. . (Rule IV, p. 20). Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present,

---

NOTE.—This is the second installment of Mme. Blavatsky's manuscript article, reprinted from THEOSOPHY, February and March, 1950.

[1] Furthermore the writer of the complaints in "A Few words, etc.," is himself a member on the General Council for over two years (see Rules 1885). Why has he not spoken earlier?

may, should it be found necessary *by the President,* decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. N. N. Chatterji and A. Gebhard on the ground that it leads the Society to *Caesarism,* to "tyranny" and "papal infallibility," etc., etc. However right the two complaints may be *in principle* it is impossible to fail seeing the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of Caesarism"—*which no one is bound to obey, unless he so wishes!* "It is well known" remarks the principal writer—"that not only individuals but even Branches have refused to pay this (annual) subscription . . . of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for.

The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Caesarism,* but simply because it becomes *highly ridiculous.* The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* Theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at worst a *harmless,* even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day.* One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders." Only the latter, remaining as kindly disposed and brotherly to the "individual Theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more Theosophical and true to the principle of Brotherhood,* than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the

bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood." In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,[2] and that "Organisation," besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such actions, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—do not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches,—as originally ordered to by our MASTERS. And if we do no worse than the Gospel Brotherhood did, and far better than any Church, which would expel any member refusing too long to pay his Church rates, it is really hard to see why our "Organisation" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

IV. "There is no such institution in existence as the Parent Society" —we are told (pp. 2 and 3). "It has disappeared from the Rules and

[2] Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckels* of silver!

. . . has no *legal* existence". . . . The Society being unchartered, *it has not*—legally; but no more has any Theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—*as a theosophist?* Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" of the Head Quarters itself? But the Parent-body *does* exist and will, so long as the last man or woman of the primitive group of Theosophist *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living,* Holy MASTERS AND TEACHERS.[3]

V. The complaints then, that the T.S. "has Laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes. After six pages (out of twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the 'Rules' bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points.*" So much the better.—Why recall, in such case, mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the un-*

---

[3] The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition on the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

derlying principle, which rules through the present ones as well." This reminds of the fable of "the Wolf and the Lamb." But—you see—"the chief point is, that the Convention *has no power to make any rules,* as such a power *is opposed to the spirit of Theosophy,*" . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this; no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life,* "to ascertain the *underlying principle*" which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical advice.* Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth *will fail* to perceive what is necessary." The President-Founder has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive (*a*) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organisation; (*b*) that "the central office at Adyar for keeping records and concentrating information" with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous households and staff of officers at Adyar headed by the Pres.-Founder ought to kneel every morning in prayer for their bread and milk, appealing for their meals to "miracle"; and that finally, and (*c*) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a *limited* line of good work—(theosophy) Divine Wisdom."

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but would find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in "A Few Words"—what the writers or writer—is

driving at—unless in plain and unvarnished language, it be—"Down with the Theosophical Society, President-Founder and its Head-Quarters!" This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(*a*) The President Founder having been shown throughout as a "tyrant," a "*would be* Caesar," "aiming at *papal power*" and a "Venetian Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the "London Lodge" of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Caesar) published at Adyar! (p. 4.) And yet, the "L.L. of the T.S." still lives and breathes and one has heard of no *anathema* pronounced against it, so far. . . .

(*b*) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *evident* [?] that the power and position claimed in the *Rules* for the P't Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects."

It might have been as well perhaps to quote the entire paragraph in which these words appear,[4] once that hairs are split about the possibly faulty reaction of the *Rules?* Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the world to take care of? As in the case of "Mahatmas" and "Mahatmaship"—active work of the Theosophical Society is confused—willingly or otherwise, it is not for the writer to decide—with Theosophy. No need of entering upon the difference between the jar that contains a liquid and the nature of, or that liquid itself.

"Theosophy teaches *self-culture* . . . and not control," we are told.

---

[4] XIV "The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor of or against any political party or measure. Violation of this rule will meet with expulsion."

This rather alters the complexion put on the charge, which seems to conveniently forget that "scientific and philosophical subjects" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

Theosophy teaches *mutual-culture* before *self*-culture to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis,* independent of any Society and having to avoid association with human beings; and this is a *triply distilled* SELFISHNESS. For real moral advancement—there "where two or three are gathered" in the name of the SPIRIT OF TRUTH—there that Spirit or Theosophy *will be in the midst of them.*

To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Gov't on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom? The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserve it for future generations who are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas and Charters are objected to, and chiefly the "admission fee." The latter is a "taxation," and therefore "*inconsistent* with the principle of Brotherhood" . . . . A "forced gift is *unbrotherly,*" etc., etc. It would be curious to see where the T.S. would be led to, were the P't. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has *led to that* which will very soon become known; no use mentioning it at present. Now the "Charters" and Diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges,

of Clubs, Associations, Societies, Leagues, and even the "Salvation Army." The former, extort yearly *fortunes* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing.

Yet it would be well, perchance, were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "self-culture"—is also to cease and has to follow diplomas, Charters and the rest? Then, truly, the Head Quarters and Office had better be closed. A simple *Query*—however: Have the 1£—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

(*To be concluded.*)

IN MAN'S IMAGE

Man makes God in his own image. It is indeed because he is in part divine that he knows there is a God at all. To know is to know something that is true, and therefore it is rightly said that there is truth in all religions.

In the temples of Shintoism there are no images of God. High up on the wall, but tilted so that the worshipper, looking upward, sees himself reflected in it, there is a looking glass. A Shinto priest explained this to me by saying that no believer can see more of the Godhead than is already in his heart; the mirror in which he sees only himself reminds him of this.

—MAUDE ROYDEN

REMEMBERING THE EXPERIENCES OF THE EGO

TO many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences?" we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being only able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego, having its sound and corresponding signs. Evidently not; for, if there were,

---

NOTE.—This article was first printed by Mr. Judge in the *Path* for June, 1890, and was reprinted in THEOSOPHY for October, 1913.

there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

EUSEBIO URBAN

The certainty of death terrifies only the person who has a guilty conscience towards his life. Death marking the end of a lifetime can frighten only the person who has not lived his lifetime to the full. Such a person cannot face death at all.

—VIKTOR FRANKL

THE "THREAD-DOCTRINE" OF THE GITA

III

In ancient Symbolism is was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN.

The closer the approach to one's *Prototype* "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. (*The Secret Doctrine* 1:638-9)

EACH of the four "castes" constitutes an environment, a field for action. The "actions" performed are of secondary importance but the attitude—the *Spirit* in which the least thing is done—constitutes "the determination of our will upon our actions." Arjuna belongs to the Kshatriya or warrior caste: a discipline-involving life. Of the nature of the administrative, it necessitates the arousal and engagement of the will for Self-fulfillment. Its "field" is of deliberate choice and, therefore, of moral obligation. *For Arjuna,* an undisciplined action is an immoral action. "The thoughtless are as if dead already," according to an ancient scripture. In the words of the *Sanatsujatiya*: "The wise maintain what is called delusion to be death. I verily call heedlessness death; and likewise I call freedom from heedlessness immortality."

"In every purpose of the senses are fixed affection and dislike," Krishna counsels Arjuna. "A wise man should not fall in the power of these two passions, for they are the enemies of man." Duty, he indicates, is the magic talisman. In the fulfillment of one's *natural* duty—or Dharma—the soul finds room and opportunity for *spontaneous* action, which is freedom of the Soul. But Arjuna asks, "By what is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?" Krishna replies: "It is lust which instigates him. It is passion, sprung from the quality of *rajas*, insatiable,

and full of sin. Know this to be the enemy of man on earth." The range and modification of desires are infinite. A longing for something regarded as essential to one's well-being or happiness may become transformed, in the course of time—and without consciousness of the change—into an intense and preoccupying passion which engrosses the mind or gives it a particular bent or predisposition, so that all of one's energies are directed toward its gratification: perhaps even a lust for knowledge—regarded as a means of personal power. Action will be *Self*-motivated "on earth," as man comes to know the true nature of Self.

> He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!
>
> The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He [the Supreme Spirit, the true Ego]. Thus knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize.

Krishna then proceeds, in the Fourth Chapter, to make known to Arjuna the "exhaustless doctrine of Yoga" and the periodical descent of the avataric influence: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." He speaks of sacrifice: expounds its meaning, its ramifications, its universal practice—and the relation of sacrifices to Spiritual Knowledge. "Every action without exception is comprehended in spiritual knowledge."

> Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata.
>
> There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time.

The human mind, consumed with its own concerns, admits to its consciousness only what can filter through the mass of desires; all else

—without conscious choice—is shut out from consideration. Arjuna, therefore, "heard" only Krishna's words at the close of the Chapter:

> The man of doubtful mind hath no happiness either in this world or in the next or in any other. No actions bind that man who through spiritual discrimination hath renounced action and cut asunder all doubt by knowledge, O despiser of wealth. Wherefore, O son of Bharata, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!

Following this, Arjuna says: "At one time, O Krishna, thou praisest the renunciation of action, and yet again its right performance. Tell me with certainty which of the two is better?" Arjuna presents here a common tendency of the human mind: to "take sides"; to select exclusively one thing, or some phase of an activity, and pour one's energies into it as if it were the whole; to distort the reasoning faculty through one-sided judgments; to be satisfied with knowing one side of an issue; to mistake factual information for knowledge; sectarianism for religion. Krishna's understanding includes *both* sides.

The informing principle in Man—the principle of quickening and response—cannot work while the desires are strong and the discrimination weak.

> It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.*, that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of Ahura Mazda in the Mazdean philosophy. (*S.D.* II, 478.)

> *Ahamkara,* as universal Self-Consciousness, has a triple aspect, as also *Manas.* For this conception of "I," or one's *Ego,* is either *sattwa,* "pure quietude," or appears as *rajas,* "active," or remains *tamas,* "stagnant," in darkness. It belongs to Heaven and Earth, and assumes the properties of either. (*S.D.* I, 335 fn.)

Duty links Heaven and Earth. Performance of duty—what is due—in whatever circumstances, is the "balancing" of the Scales in the "Hall

of Justice": a turning of the Wheel of Reciprocity which connotes altruistic action as natural action. A natural channelling of one's energies leaves the mind free—disengaged—to function on the plane of mind as conscious initiator of actions; as discriminator; as the perceiving, discerning Power. The Warrior-Soul does not rebel against performance of action, but willingly undertakes necessary actions so that he may be free to rebel against the ideas which enslave the mind—false ideas in religion, in science, in philosophy—to fight for freedom for all mankind. "The truth is obscured by that which is not true, and therefore all creatures are led astray."

There is no freedom outside the mind. There is no true freedom at second-hand. The highest freedom is of the Will—consciously self-determined choice—for it implies or connotes Self-conscious acceptance of responsibility and is, therefore, of the *essence* of morality. Arjuna is under obligation, in his "Cycle of Necessity," to exercise his divine prerogative of Choice.

Krishna speaks at length in the Sixth Chapter of a "divine discipline." This is the *summum bonum* in the life of the incarnating Ego. What is effected for the personal man through the performance of duty, can be achieved by the incarnating Ego through practice of the divine discipline—freedom, and "fitness" for immortality. "He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee."

> Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se,* since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. (*S.D.* II, 96.)

Arjuna admits the field of battle to be the plane of mind—of causation; he has faith in what Krishna says, but he lacks faith in himself. He says:

> "O slayer of Madhu [a daitya or demon representing the quality of passion in nature], on account of the restlessness of the mind, I do not perceive any possibility of steady continuance in this yoga of equanimity which thou hast declared. For indeed, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind.

> What end, O Krishna, doth that man attain who, although having faith, hath not attained to perfection in his devotion because his unsubdued mind wandered from the discipline? Doth he, fallen from both, like a broken cloud without any support, become destroyed, O strong-armed one, being deluded in the path of the Supreme Spirit? Thou, Krishna, shouldst completely dispel this doubt for me, for there is none other to be found able to remove it.

Krishna's response, throwing light on the working of the law of Karma and Reincarnation, enabled Arjuna to resolve the doubt in his mind, so that he found no fault as his understanding became established.

> The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma,* which is the golden thread on which, like beads, the various personalities of this higher Ego are strung. (*S.D.* II, 79.)

In the closing Chapter of the *Gita,* in the words of Krishna, is a resounding—*mantramic*—phrase: "Act as seemeth best unto thee." The doctrine of reincarnation is profound. Man reincarnates, then his wisdom incarnates—as an ancient Scripture says:

> If thou would'st have that stream of hard-earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond.

What is learning whose attaining
Sees no passion wane, no reigning
  Love and self-control?
Does not make the mind a menial,
Finds in virtue no congenial
  Path and final goal?
Whose attaining is but straining
For a name, and never gaining
  Fame or peace of soul?

THE PANCHATANTRA

KARMA AND REINCARNATION

THE title of this article may have a trite ring, due to constant reference and exposition, yet the Teachers have declared over and over that these doctrines contain the key which alone can unlock almost all the mysteries of both life and death, and that their applications are well-nigh limitless. It would be a mistake to think that because of apparent familiarity we have exhausted the possibilities which these tenets hold. In his article, "Universal Applications of Doctrine," William Q. Judge impresses upon Theosophists the duty and necessity of maintaining the vitality of the Teachings and their power to inspire by continuous, independent search for ever fresh applications of seemingly familiar subjects. There are many thought-provoking statements of the Teachers that serve as points of departure for just such fresh insights and applications. One of these statements appears in an article by H.P.B., entitled "Theories About Reincarnation and Spirits." The writing of this article, which was first printed in the *Path* for November, 1886, was occasioned by the strange assertion by some members of the original Theosophical Society and by other unfriendly critics, that Madame Blavatsky was ignorant of reincarnation at the time *Isis Unveiled* was written. The best that can be said for those making this charge, is that their misconception was based on what was written about exceptional and relatively rare instances of the reincarnation of the *astral monad,* or "body of the deceased personality." H.P.B. disposes of this charge of ignorance by the following statement:

> Leaving aside the strangeness of the assertion that *reincarnation—i.e.,* the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya* is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner-stone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths,* and once the latter is denied the whole doctrine of Karma falls into meaningless verbiage.

The declaration that Karma is the *corner*-stone of Esoteric philoso-

phy, the grand and one pillar *on which hangs the whole philosophy of rebirths,* and that once reincarnation is denied the whole doctrine of Karma falls into meaningless verbiage, does more than produce an intellectual awareness of the interdependence of these two doctrines. Its ring of finality and deep conviction startles the very Soul to a like conviction of the sweep and primacy of this Law of all laws—Karma If Deity, as the Impersonal Causeless Cause, transcends the power of human conception, its aspect in the worlds of manifestation can be known, and that aspect is Karma, its never-failing, impersonal, and ubiquitous *Witness.* Karma is the unbroken and unbreakable thread of Reality within the ever-changing panorama of life, whether individual or collective; whether racial, national, or international; whether planetary, solar, or universal. It is this thread of Reality which links together the visible and invisible, and which extends across the boundaries of the septenary planes of the Cosmos, uniting them into One Interrelated Whole. In the cyclic life of the Pilgrim-Soul, the Reincarnating Manasic Ego, Karma bridges the gulfs between the various states of consciousness through which the Ego passes in its periodic ascents and descents to and from its own pure Egoic plane; and it cannot pass from one state to another before the Karma bringing it to that state has been satisfied or exhausted. As expressed on page 109 of the *Ocean*:

> The law of karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in *devachan,* for only by the force or operation of Karma are we taken out of *devachan.* It is something like the pressure of atmosphere which, being continuous and uniform, will push out or crush that which is subjected to it unless there be a compensating quantity of atmosphere to counteract the pressure. In the present case the karma of the being is the atmosphere always pressing the being on or out from state to state; the counteracting quantity of atmosphere is the force of the being's own life-thoughts and aspirations which prevent his coming out of *devachan* until that force is exhausted, but which being spent has no more power to hold back the decree of our self-made mortal destiny.

Our higher aspirations are potent Karma causes, producing effects which can only exhaust themselves in the amplitude of time. Time is subservient to Karma and not the reverse; and hence the philosophical error of those who believe in arbitrary and immediate rebirths. We quote again from "Theories About Reincarnation and Spirits":

> There is no *immediate reincarnation* on Earth for the Monad, as falsely taught by the Reincarnationist Spiritualists; nor is there any second incarnation at all for the *"personal"* or *false* Ego—the *perisprit*—save the exceptional cases mentioned. But that (a) there are rebirths, or periodical reincarnations for the immortal Ego—("Ego" during the cycle of rebirths, and *non*-Ego, in Nirvana or Moksha when it becomes *impersonal* and *absolute*); for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

If the whole doctrine of Karma becomes so much meaningless verbiage once we deny reincarnation, a natural question suggests itself: How in the light of Karma do we account for the "exceptional cases" mentioned in *Isis?* These exceptions or cases of the reincarnation of the *astral monad* or body of the deceased personality, as given on page 351 of Volume I of *Isis,* are "cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy." It is this astral monad which is the real *personal* Ego and the Ray emanated by the Immortal Divine Ego, at every rebirth; and it is this *astral* monad or vehicle which holds the Karma in store for it and its Spiritual Prototype in the given incarnation. On page 40 of the *Ocean,* Mr. Judge wrote that "the model for the growing child in the womb is the astral body *already perfect in shape before the child is born*" (italics added). The function of earthly parents is to furnish the physical basis for the incarnating Entity, and they have little to do with the *astral* vehicle which, as just said, is the direct product of the Reincarnating Ego. The Karmic pattern unfolds and becomes quite clear in the light of the following additional sentences from *Isis*:

> It [the exceptional case above enumerated] is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. . . . Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

The defeat of the purpose of the creative intelligence is not due to that intelligence—the Divine Ego has done its part in producing a suitable astral vehicle for its anticipated incarnation; that defeat is due to either crime or accident here on this physical plane. The economy of Nature provides that the work of the Reincarnating Ego shall not be wasted, and so Nature tries a second time to carry out the purpose of the creative intelligence. As one of the instances given in *Isis* of Nature's second try is that of abortion, it may be pertinent at this juncture to refer to some words of H.P.B. from the answer to a doctor who asked whether foeticide was a crime. The doctor's communication and the editor's note thereon appeared in the *Theosophist* for August, 1883:

> Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence". . . . For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka,* the intermediate sphere between the earth and the region of rest. . . . The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. . . . We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

We now resume the main thread of our subject: the intimate and mutually interacting nature of Karma and the Manasic Reincarnating Ego. This truth finds impressive support in every one of the *Aphorisms on Karma,* which were published by William Q. Judge from manuscripts not accessible to the general public, for the thoughtful consideration of all Theosophists. As he wrote in the Introductory Note to these Aphorisms: "Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they

will gain the approval of those my fellow workers to whom I now publish them." Almost all that has been written on Karma in Theosophical literature are expansions, analyses, and applications of these Aphorisms. The *Ocean* devotes several pages to the treatment of the three sorts of Karma, which Aphorism 22 gives as follows: "Karma may be of three sorts: (*a*) Presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating."

It is evident that without a Reincarnating Ego in which the unexpended Karma of past lives can be stored and held, the three classes of Karma of this Aphorism would be meaningless verbiage, to repeat H.P.B.'s pointed remark. Although the greater part of the Ego's Karma is held in abeyance, due to inappropriateness of instrument or the force of Karma now operating, we are not to deduce from this that the accumulated Karma from past lives is without its impact on the present life and present decision. Under normal conditions, the incarnated Ray (Lower Manas) remains magnetically connected with its Divine Prototype (Higher Manas) during the whole of its earthly existence. The path of communion or bridge between Lower and Higher Manas is designated in Theosophy as the Antaskarana. On page 64 of the *Transactions* it is stated that "there is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man." Another expression of the protective bond extended over the Lower by the Higher appears on page 136 of the *Key*: "It is that Ego, that 'Causal Body,' which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality—the evanescent masks which hide the true Individual through the long series of rebirths." It is this very real bridge between the lower, mortal personality, and the Higher Immortal Individuality which is the pivot and the key to man's spiritual and moral evolution. It can also become the crux and setback of that evolution, should the Antaskarana become so attenuated due to over-emphasis of the selfish and personal, that the warning voice of the Higher is no longer heard or heeded.

Although Lower Manas is a more differentiated emanation of the

Higher, adapted for functioning on this gross terrestrial plane, it nevertheless retains some of the purer essence of its origin; and it is this which impels it to turn towards and seek ever closer union with the Higher. As expressed in the *Theosophical Glossary*: "It [the Antaskarana] serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego, all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived." A question that arises at this point is: If Manasic evolution is by self-induced and self-devised efforts, is there a way to shorten the distance between the two Manases or rather, the dual aspects assumed by Manas on incarnation? Light is shed on this question by No. 19 of the *Aphorisms on Karma,* which reads as follows: "Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes."

Nature is never rigid, and while the sum total of the Karma of the Pilgrim-Soul may be divisible into three classes, we are affected in every life and at all times by the kernel or essence of that total, although we may be unaware of the specific lines of causation engendered that entered into the production of whatever karmic stamina we now possess, or the lack of it. Yet it is necessary that we become aware of these specific lines of causation in order to strengthen the good and eradicate the evil. The acquisition of this awareness is one of the meanings of the admonition of the Delphic Oracle to the seekers of the Higher Wisdom, "Man, Know Thyself." Aphorism No. 19, here quoted, is potent for the recovery of these very lines of past causation. "Intensity of thought and the power of a vow" establishes a conjunction between the Immortal Ego and its mortal, incarnated counterpart; and it is this conjunction which causes a precipitation of Karma, which ordinarily could only find an outlet in some future life, when the appropriate instrument will be acquired by the Reincarnating Ego. The vow mentioned in the aphorism is not something which a calculated prudence has decided to be the best alternative to a mutually destructive selfishness;

but it is of the very essence of the Soul itself—the Soul's *supreme instinct.* It is the reflection of that Desire for the welfare of all, which arises in IT at the dawn of every cycle of manifestation; and it is this Desire which causes the Eternal Pilgrim voluntarily to embark upon his long pilgrimage in and through matter. All this is beautifully described by H.P.B. in the *Transactions* in answer to the question: "But the two, the higher and the lower Manas, are one, are they not?" We can do no better than conclude this study with the Teacher's answer:

> They are, and yet they are not—and that is the great mystery. The Higher Manas or Ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and the Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself,* to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajna,* or "embodied Spirit," that which knows or informs *kshetra,* "the body." Etymologize the name, and you will find in it the term *aja,* "first-born," and also the "lamb." All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype—of Christ-*Kshetrajna,* the "God-Man," the First-born, symbolized as the "lamb." The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and the three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us.

YOUTH-COMPANIONS ASK— AND ANSWER

DOES leading a religious life, or a life dedicated to searching for the "higher" in ourselves, necessarily mean that we must "kill out" our lower nature? Is there a higher aspect to desire?

"What you're saying calls for a definition of lower and higher. For instance, take desire, a neutral force—when applied for the good it can make a 'master' out of a person; when applied for the bad, it can make a devil. You have to desire even truth, in the higher sense of the word desire. It is the man, the perceiver, who desires—and we are not talking here about passions."

"But passion serves a purpose, doesn't it?"

"Yes, of course. It must, or it wouldn't be there. I think it is good to assume at the start that everything in life has a purpose. Yet it is said that passion should be the slave, not the master."

"Then we are back to our original question: Why do we have to kill it out if we can refine it to do with as we wish?"

"Because refining it *is,* metaphorically speaking, 'killing' it. Our desires are like a wild bull that must be tamed gradually and with much patience. We must hold the rope tight and be ever watchful. Little by little we train it until we can leave it without watching. It has become tamed, or refined."

"I see. It's not the complete elimination implied by the word 'kill,' but a more natural process of growth and change. This seems to tie up with a point made at another meeting about being a false pietist. In other words, we should beware of renouncing attachment outwardly, yet remaining attached within. Some people think they've conquered desire because they don't seem to desire anything, while actually there is a battle raging on under the skin—a 'cold war,' so to say, between conflicting desires."

"Yes, and the results of this false piety can come out at a later date; even in another lifetime, when the same problems will have to be met again. I like the illustration of the bullock on the rein, but Krishna says that we must 'kill out' desire—in just those words!"

NOTE.—Adapted from an evening's discussion among Theosophical Pathfinder Associates.

"But what is the purpose of the lower nature, if we must be continually fighting it?"

"That's the reason for our being in incarnation—to progress a step further each lifetime in controlling and refining our lower nature. But we can also take a step backward. I don't think the word 'conquer' is accurate, because it's more humane than that. Our purpose here is not to conquer—to kill out; our purpose is to raise up the lower nature, to help the lower nature."

"Our lower nature isn't evil in itself, it's only the effects it has on the thinker that we think are 'evil.' It blinds the thinker. Illusion isn't 'wrong'; it isn't 'bad.' The effect it has on the thinker is the important thing. Like a diabetic: sugar isn't evil, but if some people eat sugar they are gone. It's the same thing with the Perceiver: it has to learn to *use* the lower nature."

"We seem to be confusing the object of the desire with the desire itself. For instance, an alcoholic is no different than someone who overindulges in food. It's the same sort of desire channeled in a different way. That's the danger in suppressing our desires: like a balloon, if we press in one spot, it will bulge in another."

"Then we should suppress ourselves all over at the same time."

"No, for then we wouldn't be able to focus any attention on the higher. We shouldn't concentrate twenty-four hours a day on suppressing desire; we should suppress certain desires as they arise."

"But what are you using to suppress these desires? Isn't that, too, desire? Or is it the thinker?"

"I don't think it is a question of suppressing. If a chronic liar constantly suppresses his desire to lie, but still wants to, the same habit will manifest in some other aspect of what he does. Yogis refuse to gratify the lower, by meditation on the higher and by renunciation of action. This is fine, except that they are concentrating on form."

"Don't you believe there is such a thing as evil?"

"Yes, but there is no evil *thing.*"

"No, the question is this: Can you just tolerate evil—live with it? Or are you going to try to do away with evil?"

"Krishna says to see all, both good and evil, in 'Me.' He doesn't say, 'I'm going to cast this evil out.' He can't. The Supreme is in everything. Gold ore is not pure gold; it becomes so by a process of refinement. Just so must there also be something pure in the lower nature, but we

haven't refined it to the point where we can perceive that purity."

"Then everything is all mixed together within us?"

"Yes, we have to do the refining."

"But how can this refining take place on this plane when all we have to work with (to experience through) is our lower nature?"

"We must remember that there are two types of desire. There is that higher desire which is perhaps akin to compassion. We can have compassion even for ourselves. One thing which stops many people is the fact that they feel they are so sinful. Therefore, they are pulled down immediately. One must be patient with one's self; and when the body or personality errs, one must not be cast down. We must rise above that."

"But if spirit and matter are so different, why should we be responsible for our lower nature? Are we not separate from our lower natures?"

"No. We created our lower natures."

"Then we can never *be* separate from our lower nature."

"We are separate from our creations, but we are responsible for them."

"In what sense are we separate? If we're responsible, then we're not separate from them."

"If we create something it doesn't mean that what we have created *is* ourselves."

"In the *Bhagavad-Gita,* Arjuna asks Krishna: 'By what, O descendant of Vrishni, is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?' Krishna replies:

> " 'It is lust which instigates him. It is passion, sprung from the quality of Rajas,' and this is the driving force of nature, which is active and bad. . . .
>
> " 'By this, the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased, is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment. The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He. Thus know-

> ing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize'."

"Strengthen the lower by the Higher . . . What does that mean?"

"Manas is a dual principle. The lower aspect of Manas gravitates toward desire. But even the higher aspect of Manas is worthless unless it gravitates toward the buddhic aspect. So strengthening the lower by the Higher refers to the strengthening of Manas. And if we find our discrimination failing us, and this is one of the highest powers we have, there is only one course—that of 'Krishna.' We have to almost reach out for something we don't even know, and take the position that something can happen within us for our benefit. It is all very interesting. I'm sure we've all had to try to take this position at one time or another."

"I remember something which goes: 'The self is the enemy of the Self, and the Self is the friend of the self.' That is, the lower self is the enemy of the Higher Self, but the Higher Self remains the friend."

"We Theosophists aren't different from anyone else. All men have an awareness of the Higher Self at some time, whether the Higher must force the awareness or whether the awareness comes naturally and as a result of philosophical preparation. This is why there is hope for all men."

"Every decision we make must have the quality of sacrifice. When one has become perfected, even then the choice must be made between accepting the just reward of Nirvana or returning to birth to help the less progressed. He would be entitled to choose Nirvana, but if he should, he would in a sense have to go back and start all over again, because it's for himself that the choice was made."

"Yes, but it is in a different way that he must start again. It is probably a start from a much higher plane than we are aware of. And, too, it is unlikely that a being of such stature, having been accustomed to making choices of an unselfish nature for countless lifetimes, would at the 'last' moment of choice contradict the very law of his inner nature. This is what we must learn: every day to build into our character the strength that only comes from pure unselfish action and sacrifice. The long battle is before us, as it was before Arjuna, and our own higher Selves will compel us to say, as Arjuna did:

> " 'By thy divine power, O Thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding'."

SOME PRINCIPLES RELATING TO MEDICINE

SINCE magnetism is said to be "the alphabet of science, and to have its a,b,c's" it is probably more than a hazy idea. But hasn't old-fashioned magic been pretty well explained by modern science?

You mean exploded, of course. No, and it is an insult to human nature to brand magic and the occult science with the name of imposture. Where is the country in which magic was not practiced? At what age was it wholly forgotten?

You refer to the East—the Orient?

In the West we find magic of as high an antiquity as in the East.

But now—"magic"! What was it?

A thorough acquaintance with all the resources of the vegetable, animal, and mineral kingdoms. The ancients knew more concerning certain sciences than our modern savants have yet discovered. Reluctant as many are to confess as much, it has been acknowledged by more than one scientist. It has been successfully demonstrated that the Chaldean Magic . . . was wholly based on an extensive knowledge of the various and now forgotten branches of natural sciences. Magic was considered a divine science which led to a participation in the attributes of Divinity itself. The magic of the ancient Chaldeans was but a profound knowledge of the powers of simples and minerals.

What "powers" do you refer to? Do not we have herbs and simples still?

There are occult properties in minerals and plants of which so-called exact science is wholly ignorant.

Then there is more *to this study of magnetism?*

An intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies, a familiarity with their effects in and upon the animal kingdom and man, is especially necessary. It is idle for any one to attempt to understand either the theory or the practice of Magic until the fundamental principle of magnetic attractions and repulsions *throughout* nature is recognized.

NOTE.—Collated from Theosophical sources, from Paracelsus, and from Heinrich Zimmer's *Hindu Medicine.*

As the saying goes, that is a large order. But how and where do we begin such a study?

Suppose we turn to Paracelsus for the moment. He tells us that all things, man included, are composed out of three substances, and all things have their number, their weight, and their measure; that health exists when the three substances constituting a thing preserve their normal proportion of quantity and quality, disease resulting if this proportion becomes abnormal; that no one can express or sufficiently describe the virtues contained in them and therefore "every alchemist and true physician ought to seek in them all his life unto his death; then would his labor surely find its just reward."

But Paracelsus always speaks in riddles. Does he refer to those odd elements the alchemists called Sulphur, Mercury *and* Salt?

True. But we must understand that these do not refer to the chemical substances known to us by these names. "The three substances are three forms or aspects of the one universal Will-substance out of which everything is created. For the unmanifested Absolute in manifesting itself reveals itself as a trinity of cause, action, and effect: body, soul and spirit." Consequently, he says, "there are three modes in which disease may originate, namely, in the Sulphur, in the Mercury, or in the Salt. As long as these three are full of life they are in health, but when they become separated disease will be the result. When such a separation begins there is the origin of disease and the beginning of death."

That is abstruse metaphysics. What are these substances, in plain language?

To explain their qualities it would be necessary to explain the qualities of the *Prima Materia*—the "Soul of the World." Let us hear what H.P.B. says: "In the eyes of the Fire Philosophers and Alchemists, man is a trinity, which they divide into *Sol,* water of *Mercury,* and *Sulphur,* which is the *secret fire,* or to speak plain, into body, soul and spirit." Man is a correlation of chemical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man.

Man is a little world—a microcosm inside the great universe. Like a foetus he is suspended by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal

anima mundi. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause—the Spiritual Light of the World.

And this is alchemistic philosophy—"magic"?

Well, does such statement contain a key? Does it bring into perspective the relationships between terrestrial, astral and spiritual?

You will excuse the question, but if it does so indeed, how does it help explain man's present degeneration and weakness?

Quite easily. Theosophy teaches of cycles of *fertile* and *barren* periods in human evolution. During fertile periods, we are taught, the occult powers of plants, animals and minerals magically *sympathize* with the "superior natures"—the monads with whom in the human kingdom they are in affinity—and the divine soul of man is in perfect intelligence with these "inferior ones." But during the barren periods the latter lose their magnetic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period, and the divine intellect is veiled in man; his animal brain alone philosophizes.

There would appear to be room today for physicians who are also alchemists. But where should present-day medicine begin?

Suppose we hear more from these older Schools. Paracelsus makes such statements as these: "Our physicians pay no attention to the position of the planets (*i.e.,* the quality of the influence acting upon the patient) and therefore they kill more patients than they cure." The reason, he asserts, is because a medicine that may do good at one time may be injurious at another, according to the prevailing influence.

It looks as if Paracelsus was not one to "pull punches"! What could be the rationale of such assertion?

That which is active in medicines is the astral elements acting upon the *astral* man, and it makes a great difference whether a medicine is pervaded by one influence or by another.

Then man must be himself an attractive center. Is that the Astral Body?

Why not, since man is part and parcel of the substance of the "World Soul"? For instance, Orpheus teaches how it is possible to

affect a whole audience by means of the lodestone, or magnetically. Pythagoras pays particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology.

Would that be the occult reason for the practice of wearing gems?

At one time it was. The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. There are, however, conditions for such practices.

What is the comment of Paracelsus on the matter?

There are certain stars whose influence corresponds to the medical quality of certain plants, and others that correspond to those of metals; and they may act for good or for evil if they are attracted by corresponding elements in the sidereal body of man. We are told that every metal and plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influence of the star, the conjunction of the planets, and the qualities of our drugs, we will know what remedy to give to attract such influences as may act beneficially. The same may be said to apply to precious stones.

Is it to be presumed that all old *physicians or philosophers knew all this, or only such men as Paracelsus?*

Well, we may say that this is of the nature of true magic, or alchemy, or occult philosophy—that is, knowledge. Remember that the yogi is explained as the man who is skillful in the performance of action. As said earlier, "Magnetism is the alphabet of science. There are occult properties in minerals and plants unknown to modern science." So in the man who acquires this wisdom, the occultist—"the soul," according to Paracelsus, "does not perceive the external or internal physical construction of herbs and roots, but it intuitively perceives their powers and virtues, and recognizes at once their *signatum.* All natural forms bear their signature, which indicates their true nature."

The alchemist explains the "doctrine of Signatures," saying that each object bears on its surface the stamp of its inner "soul" characteristics. "The signature is a certain organic vital activity, giving to each *natural* object a certain similarity with a certain condition produced

by the disease, and through which health may be restored in specific diseases in the diseased part."

Is the "certain organic activity" in, say the plant, supposed to correspond in quality or force with the similar organic activity in the body, or in man's inner nature?

That is a fair way to look at it. Both activities, that of the plant and that of the human organism, are thus related to the same realm of nature. As some schools of medicine say, "Like cures like."

If this outline is hypothetically accepted to be the science of relationships, the question then is, can it be shown how the medicinal properties of plants or metals act to restore the body?

What the homoeopathists call the active principle, is likely what Paracelsus would call the astral influences working through a form of life, such as the stone, etc. But as to your questions, we may seek further elaboration in writings of the Hindu Ayurvedic masters. Susruta, one of those ancient adept-physicians, speaks of "the three humors," or *dhatu* in the body. Zimmer explains that the three humors represent the aerial, fiery, and liquid forms of life-energy, wherever they manifest themselves in the organism. These symbolize the presence of the airy, bilious and mucous matter found in certain parts of the body.

The teaching is unfamiliar, but seems reminiscent of similar theories of the Hahnemannian school, the "hot," the "cold," the "neutral" conditions and states, etc. Are the two related as theories?

Yes, no doubt. But Ayur Veda is a complete science. See how explicit the detail: "The three humors are as it were three rich individualities with markedly antagonistic characteristics. They are full of personality and behave like human or divine beings. When they grow 'incensed' or 'infuriated' they cause havoc in the body by invading the domain of others. It needs much skill to appease them again, to reduce them in their excess, to quiet them down in their violence."

It seems to bear out what Paracelsus says of the action of the three substances. *I take it they would derive no "appeasement" from using a remedy having an antagonistic "astral influence" at work in it! Is there more said of their action?*

Much more. The aerial, or wind, by moving along its own vessels effects the unobstructed functioning of all kinds of processes, provides for the working of the intellect unharmed by confusion and delusion,

and produces various other wholesome conditions. The bile (i.e., the "fiery") by creeping along its own vessels, brings about radiance, appetite, brilliance of the digestive fire, sense of well-being, freedom from illness, and various other wholesome conditions. The phlegm or watery form of the life-energy, by moving along its own vessels, effects the lubricating of the limbs and the firmness of the joints; it is the source of strength and elation also. And the blood cleanses the humors and ingredients of the body, bestows color, effects the sensation of touch, and so on.

But this would be pure psycho-physiology. Must we take it on faith?

Is it not the teaching of Theosophy that every microscopic cell has a consciousness and an intelligence of its own, and that man thus consists of innumerable "lives" which are, as it were, "independent thinkers"? Zimmer tells us that such concepts sprang from the same source which brought forth the impressive symbolical figures of astrology in the West, for instance in the idea of the essence of Venus and Mercury which manifests itself in the sphere of the universe and, simultaneously, in man's organism, character and destiny (an essentially Paracelsian doctrine). Western Alchemy and kindred esoteric teachings in European tradition up to the end of the eighteenth century are formed along the same pattern of thought which engendered the Hindu concept of the humors.

How would Theosophy state the case in general?

Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up a discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness."

Does Theosophy also go into this Hindu division, the triform fire, air and water?

Theosophy goes into everything, in this particular regard showing how the grouping of the cells is upon the principle of hierarchies. Smaller groups are subordinate to the larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. We know Paracelsus is right in that the outer

display of disease phenomena is to be seen in the light of its causations, and that the latter, the causes, have their vehicle of expression in and through the psychic and astral parts of man. We agree in this, but our knowledge of processes is severely limited and empirical.

Does the East still practice such "magic" as you have outlined?

Very probably. The practitioners of Ayur Veda in India no doubt vary in personal ability and knowledge as do "medicine men" all over the world. But here is an example. In *The Illustrated Weekly* of India for November, 1959, occurs an article "Science or Miracle," telling about a bone-setting "clinic" run by two brothers at Puttur, in southwest India. It relates that by the use of a paste or salve made from green leaf, broken bones can be healed. "When the preparation is applied by the physician, the pain at once vanishes; and it has been found that even old mal-united fractures can be cured by the use of this leaf paste, the latter depending somewhat on the injury itself, its locus in the skeleton. The only prohibition accompanying the treatment is not to bend the injured member or do any heavy work with it for a month. Otherwise the doctor can not answer for the outcome, mishaps and bad consequences sometimes following."

Why? What is apt to happen?

An unheard-of thing. An instance given is the case of a bus driver with bone broken in forearm. Contrary to the bone-setter's instructions the bus driver had gone to work and driven his bus during the period of treatment. The result was that "the bones had become pulpy, like an overripe fruit. The ends of the bones could not be felt at all." The writer adds that he thinks the leaves used to prepare the unguent must possess the uncommon property of softening the bones as well as hardening them.

Yes, it is unheard-of. Is there an explanation of such paradoxical action in a medicinal substance?

Robert Crosbie once made a statement that may find some application here. He said that the nature of the body is such that it can stand the impact of the life-current it needs, in order to allow the exhibition of waking consciousness, for a portion of the time only. The resistance of waking consciousness must cease, so that the current flows through the body unobstructed, thus renewing the ability to withstand the impact. Mr. Crosbie referred particularly to consequences from loss of sleep, stating plainly that the body can suffer from surfeit of the life-

energy. Is it not possible that locally, in any of its parts, the body may likewise suffer from an over-energizing of its forces? The leaf in this case might be surcharged with just those properties.

These are, then, living *forces active in such preparations as described?*

What else? But in such instance as this, "forces" bearing directly upon the bone *signature.* As Paracelsus might say, forces aligned with starry influences, en rapport with the bony structure. Such active principle as in the leaf, lends aid to the vital airs, the "preservers" in their struggle to repair damaged tissues.

Does the West have such medicines?

No doubt the like have been discovered. The Indians of the two Americas are credited with having them. H.P.B. tells us however that no country in the world can boast of more medicinal plants than Southern India, Cochin, Burma, Siam, and Ceylon. Native doctors are often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. Secret remedies are known, and have been successfully applied by the native doctors (the Attiba), from time immemorial. The best fever medicines have been learned by British physicians from the Hindus. Incidentally, these Ayurvedic doctors are said to charge no fees.

"The yogis of the olden times," H.P.B. goes on, "as well as the modern lamas [of Tibet?] and Talapoins [of Siam], use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan.* This was in return for a trifling kindness we had done to a *simple mendicant;* a service which can interest the reader but little."

You use the term Vital Airs. What does this mean?

The astral or ethereal body has its own currents—nerves, astro-nerves, for want of a better word; its own changes and methods of growth and action, just as the gross body has. The inner currents ema-

nate from their own centers and are constantly in motion. Every center of the inner body has its appropriate correspondent in the physical one, which it affects, and through which it is in turn acted upon. These "currents" or vital airs are, so to say, the *finer* forces of the astral man.

What are the "preservers" you mentioned a while back?

The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers and preservers—builders."

Are these the factors determining the status of the organism?

They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and by supplying those "lives" with what is necessary, they compel them under that restraint to build up the material body and its cells. They are "destroyers" also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive agents.

What is it that does the "sacrificing" of vital energy?

They are called "fiery lives." Ayur Veda would probably denominate these the Vital Airs, prana, apana, and so on. They are those same very fine forces, intelligences at work, which carry on and regulate the chemical action of the organic body. By some older nations they were at one time deified, though just why would hardly be understood today.

Then it would seem of vital importance to study this inner key to the outer functionings?

Exactly, since "we are taught that every physiological change, in addition to pathological phenomena—disease, nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body—that all this is due to those unseen creators and destroyers."

What, would you say, is the cause of all man's suffering and disease?

One's own actions—Karma. Theosophy teaches that the Mind, man's inner nature, is the container of the efficient causes of his disease. In *Kama*—to which Paracelsus might refer the sidereal body, and Theosophy the principle of desire entering into sentient earthly life—in *kama* are the really important and active causes, known to the Buddhists as

"skandhas." These are said to control rebirths and lead to all the varieties of life and circumstances upon each birth. Hence they include the circumstances of disease.

Now that we've reviewed everything—the three substances, the three humors, the vital airs and currents, skandhas, celestial "influences" and the tribulations of terrestrial man—how does one piece it all together?

That is not a difficult matter. All adds up to the personal man. When any part of the man is sick, the whole is involved and the entire person suffers. Disease is inharmony *within.* Therefore the "inner" is to be known. That is what they tell us. The "field" of the astral—the "electrical architect"—must be studied in its fulness. The "Mumia" of Paracelsus, the magnetic body or vehicle of life, *contains the essence of life.* Think now over this proposition: "If," he says, "we eat the flesh of animals, it is not their flesh that forms again blood and bones in our bodies. It is the invisible vehicle of life derived from the flesh of these animals which is taken up again into our bodies, and forms new tissues and organs."

The influence of the mind over the body is so powerful that it has effected miracles in all ages, we are taught; and further, that unregulated imagination and fears are at the root of two-thirds of our ailments and diseases. "Change the one, give it another *bent* . . . and destroy the other . . . "

PSYCOBIOTIC ILLNESS

It is from unconscious delusions that illness springs, delusions composed of fantasies which date from the early days when dissociation occurred and which have ever since remained quite out of touch with reality. The symptoms cannot be understood, therefore, unless we know what is being imagined and believed and wished and feared at this unconscious level.

—KAREN STEPHENS, M.D.—*Psychoanalysis and Medicine*

ON THE LOOKOUT

Condensed Hodgepodge on H.P.B.

Allan Angoff's review of John Symonds' *Madame Blavatsky—Magician and Medium,* in the Spring issue of *Tomorrow,* titled "The Blavatsky Enigma," is a most remarkably contradictory piece of writing. In one breath Mr. Angoff speaks of H.P.B.'s impressiveness, and in the next he manages to support slanders discounted by the author of the book he is reviewing. Consistent only in his inconsistency, Mr. Angoff begins with this paragraph:

> Madame Helena Petrovna Blavatsky, founder of the Theosophical Society, is a personality of remarkable staying power. For many people, her very name retains a familiar sound, as if she were still a vigorous contemporary, working her sorcery to the consternation of scholars who cry "fraud" and "charlatan," while exciting the admiration and wonder of other scientists, of poets, and statesmen.

Testimonials

Subsequently, Mr. Angoff repeats the oft-quoted concluding words of the SPR Report of 1885 which branded H.P.B. a "most accomplished impostor." He reminds us, however, that this widely-circulated report failed to faze either H.P.B. or her work:

> But two years after that devastating document, William Butler Yeats met Madame Blavatsky and was so impressed that he joined the Blavatsky Lodge of the Society in London, remarking at the time that this heavy-set Russian woman with the penetrating big blue eyes was "a great passionate nature, a sort of female Doctor Johnson, impressive to every man or woman who had themselves any richness . . . almost always full of gaiety . . . illogical and incalculable yet almost always kindly and tolerant." Yeats was not alone; others who saw merit in Madame Blavatsky included Thomas Edison, Alfred Russel Wallace, William Gladstone, Lord Tennyson, J. D. Berresford, Maurice Maeterlinck, Count Hermann Keyserling, and, of course, Annie Besant, the great English reformer.

Careless Misinterpretation

"The Blavatsky Enigma" purports to be a review of Symonds' book, but it is apparent that Angoff paid as little attention to Mr. Symonds' work as he has to any of H.P.B.'s writings in the original. For example:

> Symonds believes that Madame Blavatsky's abstruse book, *Isis Unveiled,* is not the "dish of hash" her critics say, but "an original, and even important work, foreshadowing new intellectual interests such as telepathy and a less mechanical view of the nature of the human mind." However, he adds, she did not write the book but rather appropriated it from an early Theosophist who died and left everything, including this unpublished manuscript, to the Society.

The "early Theosophist" was Baron de Palm, and Mr. Symonds, far from agreeing that de Palm was the author of *Isis Unveiled,* pokes fun at this completely discredited rumor. For one thing, since de Palm died long before the production of *The Secret Doctrine* and since identity of authorship is entirely evident upon a few minutes' inspection of the two books, only a person entirely ignorant of both works could be trapped into such a ridiculous misstatement.

Oh, No!

Mr. Angoff also, contrary to Mr. Symonds, rather than in accord with him, repeats the story that H.P.B. and one Argadi Metrovitch were bigamously married and had a child who "died when he was only a few months old." This slanderous invention would probably bother H.P.B. less, however, than Mr. Angoff's interpretation of "theosophical doctrine," which he summarizes as follows:

> As Blavatsky envisioned it, God is the "Divine Logos," served by Mahatmas, or Masters, who have achieved their high state after innumerable incarnations. The Mahatmas have pupils on earth to help them; of these, Madame Blavatsky represented herself as the greatest, chosen especially to set up the Theosophical Society.

Since *Tomorrow* is published by the Parapsychology Foundation, one would expect a reviewer for this magazine to inform himself concerning H.P.B.'s undeniable contributions to the field of "parapsychology" —and to avoid repeating erroneous statements composed by men hostile to any conception of "realms beyond the senses."

Saying the Same Thing Differently

Writing in 1877 (*Isis* I, 128), H. P. Blavatsky said that "the so-called miracles, to begin with Moses and end with Cagliostro, when genuine, were . . . perfectly in accordance with natural law—hence no miracles"; and she devoted much of her energy to demonstrating the truth of this statement. The entrenched theology of that day, on the one hand, and

the mechanistic direction of physical science, on the other, made H.P.B.'s emphasis on psychic laws and facts necessary.

Now, however, in a world whose thought is largely dominated by the dogmas of materialistic science, Dr. F. G. Schwann, one of America's foremost physicists, feels it appropriate to approach the subject of miracles from the opposite direction. In his article, "The Living and the Dead" (*Saturday Review* for June 4), Dr. Schwann says, in effect, that certain phenomenal events occur so infrequently in life-experience that, *unless one knows the laws governing them or sees them in mass action,* they may properly be considered "miracles."

When is a Miracle not a Miracle?

Dr. Schwann illustrates:

> To me, who has lived with sub-atomic phenomena so long, the phenomena have ceased to carry with them the stigma of the word miracle . . . [but] practically all the phenomena of the atomic world would indeed be miracles to any supposed inhabitants of the atom. . . .
>
> A cosmic ray, passing through this room, detaches an electron from an atom here and there. By observing the detachment of the electron we investigate and measure the rays. Yet, to the individual atom, this theft of an electron by a cosmic ray is such a rare event that the chance of its happening to any particular atom in the period of, let us say a day, is no more than the chance that one of us would be murdered in that day if, with the earth at its present population, only one murder were committed in three hundred years.

Problem of the Nature of Life Must be Faced

Dr. Schwann is not referring to spiritualistic communications between "the living" and "the dead," but is speaking *as a physicist* of the possibility, even the probability, of a link between "inanimate matter" and "life." He develops this thought:

> In science, we have sufficient respect for the design of the universe to believe that there is a unified scheme covering all realms of phenomena, and indeed, in the last analysis, the affairs of man, and as a particular case.
>
> While there is much yet to be done in correlating and enriching all that is known about what we call the material world, I feel that before long, we shall have to face the problem of the nature of life and of all that goes with it, if real progress is to be made. We cannot, for ever, keep the laws of dead matter separated from those of living things; for after all, everything that happens as the result of our efforts in the

> utilization of what we have already learned must be initiated by the mind of man. . . . If, today, I make an atomic bomb which does drastic things, it is I who formed the decision to make it; and in so doing, I interfere with what would have happened had I not made the decision. At this point, the mind of man seizes upon the otherwise smooth running of things, and, in some way, that which is in my mind interlocks with inanimate nature to direct its course.

INTERLOCKING RELATIONSHIPS

Dr. Schwann takes the reader through the changes required in the physicist's assumptions, first by the discovery of the electron and proton, then by the neutron. The neutron forced physicists to admit "a new set of relationships between things . . . a new world of law and order . . . and to provide for interlocking relationships between this new domain of phenomena and the old domain which was so unlike it." Dr. Schwann tells what he expects:

> In contemplating the harmonization of life with what we call the laws of inanimate matter, I expect to find a new set of laws, laws which do not deny anything we had before except in the denial of the claim of those laws to finality.
>
> I do not expect it to be necessary to find a new *particle* which will cement the old materialistic realm with the realm of life and all that goes with it, but I may expect to find the formal recognition of some kind of a new entity differing from those which we have encountered in physics. I do not necessarily expect that this entity will be something which can be described in terms of space and time, although I shall expect it to be accompanied by well-defined laws of operation which provide, not only for the activities peculiar to its own purposes, but for the possibility of cementing it logically with the knowledge of the past.

PROGRESS IN SCIENTIFIC THOUGHT

This willingness to dispense with the coordinates of space and time shows a great advance in the thought of physicists over that of H.P.B.'s day. She quotes from "a Kabalist":

> To the average physicist, Space, Force, Matter, are, what signs in algebra are to the mathematician, merely conventional symbols; . . . As symbols representing abstractions, the physicist bases reasoned hypotheses of the origin of things . . . and sees three needs in what he terms creation: (*a*) a place wherein to create; (*b*) a medium by which to create; (*c*) a material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter,

he believes he has proved the existence of that which each of these represents *as he conceives it to be.* (*S.D.* I, 615.)

Now, however, we find Dr. Schwann saying:

> We must not be too astonished at the invocation of an entity which does not call for expression in terms of space and time. After all, I may speak of such things as good and evil without accompanying them with coordinates *x, y, z, t,* to express where they are and when they were there.

New Terms for New Concepts

Dr. Schwann shows the same reluctance to using the term "soul" to describe this "new" entity as H.P.B. and W.Q.J. had to using the term "God"—and for the same reason:

> I shall not be surprised to find the new entity playing a part in the survival of pattern, so dominant in living things. I hesitate to limit its potentialities by giving it a name already appropriated and endowed with properties of vagueness too foggy to be permitted in scientific discussion, and so I will not call it by the name "soul." If it is to be of service, it must not shrink away from its duties and take refuge as part of high-sounding sentences. Its functions and modes of operation must be well-defined and it is only natural that in conventional science it will have to go through the process of skeptic criticism which has fallen to the lot of all of its predecessors in the materialistic realm. I should expect to find it play a role in those phenomena which for long have lain in the borderland between what is accepted by all and what is accepted only by few, even though representatives of the few may be found in all periods of man's history. I refer to such things as extra-sensory perception, the significance of the immortality of man, clairvoyance, and allied phenomena, and the significance of the fact that our universe exhibits what we may call a planned design, whether or not we are willing to admit the hazy notion of a planner, or say what we mean by that postulate.

Clean and Clear Conceptions Necessary

Dr. Schwann concludes:

> In discussing such matters I think it is essential to avoid all theological doctrine as a starting point. I would rather see a theological doctrine emerge spontaneously as part of the over-all scheme of nature, than I would to see the workings of nature forced into a frame provided by a preconceived theological doctrine as a starting point.
>
> I would hope that in this more comprehensive philosophy no man would have occasion to forsake any of the ideals which in the past he had fostered. When this condition arrives, those things for which the

mind and soul long shall no longer appear veiled in nebulous shrouds of uncertainty, but shall stand out as jewels adorning the greater universe in all its splendor.

ONE MYSTERIOUS, ALL-PERVADING CAUSE

H. P. Blavatsky begins the fifth chapter of *Isis Unveiled* by saying:

> There has been an infinite confusion of names to express one and the same thing.
>
> The chaos of the ancients; the Zoroastrian sacred fire, or the *Antusbyrum* of the Parsees; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybelè; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; . . . the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve-aura and the fluid of magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause—the Greek *Archeus*.

MANY CORRELATIONS OF AKASA

H.P.B. continues:

> Sir E. Bulwer-Lytton, in his *Coming Race,* describes it as the *vril* used by the subterranean populations, and allowed his readers to take it for a fiction. "These people," he says, "consider that in the vril they had arrived at the unity in natural energic agencies"; and proceeds to show that Faraday intimated them "under the more cautious term of correlation." . . .
>
> Absurd and unscientific as may appear our comparison of a fictitious *vril* invented by the great novelist, and the primal force of the equally great experimentalist, with the kabalistic astral light, it is nevertheless the true definition of this force. Discoveries are constantly being made to corroborate the statement thus boldly put forth.

A PARALLEL SUGGESTED

The claim that nuclear energy may be a boon to medicine has led one contributor to send in some excerpts from Bulwer-Lytton's *The Coming Race,* with the following observation: "These paragraphs struck me as being somewhat timely, in view of our Atomic Energy Commission's talking about peaceful uses, curing of diseases, and many more preposterous humbuggeries of the same order; as well as the vital

dangers of nuclear energy which make one feel like hugging vril to the breast." For example, Bulwer-Lytton writes:

> These subterranean philosophers assert that by one operation of *Vril,* which Faraday would perhaps call "atmospheric magnetism," they can influence the variations of temperature—in plain words, the weather; that by other operations, akin to those ascribed to mesmerism, electro-biology, odic force, etc., but applied scientifically through vril conductors, they can exercise influence over minds and bodies, animal and vegetable, to an extent not surpassed in the romances of our mystics. To all such agencies they give the common name of vril.

Peaceful Uses of Atomic Power

The information which comes most readily to hand for comparing peaceful uses of atomic power and vril is found in *Foreign Affairs* for April—"Atomic Energy for Peace," by V. S. Yemelyanov. For our purpose, statements have been chosen without regard to order or context:

> Experiments have shown that nuclear radiation has a powerful impact on various chemical processes and substances. The reactions resulting from such impacts have been termed radiation-chemical reactions. . . .
>
> Numerous observations testify to the fact that radioactive irradiation is capable of enhancing or suppressing the vital activity of many vegetables . . . Radioactivity can also be used very effectively to prolong the freshness of some vegetables. . . . The radioactive irradiation of grain kills or sterilizes granary weevils. . . . Radioactive isotopes are finding ever-increasing application in medical practice. . . .
>
> Today no one doubts that it is practical to produce electricity by means of the energy of nuclear fission.

Peaceful uses of Vril

Compare now a paragraph from *The Coming Race*:

> According to the account I received, this [all-permeating fluid which they denominate Vril] is capable of being raised and disciplined into the mightiest agency over all forms of matter, animate or inanimate. It can destroy like the flash of lightning; yet, differently applied, it can replenish or invigorate life, heal, and preserve, and on it they chiefly rely for the cure of disease, or rather for enabling the physical organisation to reestablish the due equilibrium of its natural powers, and thereby to cure itself. By this agency they rend a way through the most solid substances, and open valleys for culture through the rocks of their subterranean wilderness. From it they extract the light which supplies their lamps, finding it steadier, softer,

and healthier than the other inflammable materials they had formerly used.

RELIABLE BALANCE OF TERROR

To this loose comparison of some of the uses of vril and atomic power might be added a note on the similarity of the socio-political prognostications of Bulwer-Lytton to the claims of many advocates of nuclear stockpiles, which, it is presumed, will result in a "balance of power." For this purpose we borrow from *Manas* for April 27 a quotation from Paul H. Nitze, President of the Foreign Service Educational Foundation, followed by *Manas* commentary:

> The argument is made that the whole purpose of a policy of nuclear deterrence is to prevent nuclear weapons from being used. The thesis is that nuclear deterrence both makes possible the preservation of the values of freedom, diversity, and cultural growth and makes the general destruction of a nuclear war so unlikely as to make the risk tolerable.
>
> * * *
>
> What Mr. Nitze is saying here is a somewhat euphemistic version of the "reliable balance of terror" theory, widely accepted by tough-minded advocates of full preparedness for nuclear war. This is a theory which maintains that our only choice is between submitting to another Pearl Harbor, as a result of unreadiness for aggressive war, and making it plain that we have all the striking power necessary to destroy or mortally disable the enemy, should he attack us.

WAR—A THING OF THE PAST

This is the way the picture is drawn in *The Coming Race*:

> But the effects of the alleged discovery of the means to direct the more terrible force of the vril were chiefly remarkable in their influence upon social polity. As these effects became familiarly known and skilfully administered, war between the vril-discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone. . . .

DISEASES WORKING DOWN AND OUT?

Two fringe-ideas, if correlated, suggest further speculation: (1) that the physicists of our time may have learned how to produce by

physical means (nuclear fission) many of the results that Atlanteans accomplished by the use of psychic power; (2) that inordinate desire for power is a "disease" of the *human* organism. With this in mind, we may find food for thought in the following passages from William Q. Judge's article, "Replanting Diseases for Future Use":

> *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. . . . Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone. When these seeds sprout and liberate their forces they show themselves in diseases in the body [and in the body politic], where they exhaust themselves. . . . The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity and love.

A Long Way from Calvin

In the Autumn, 1959, *News Digest* (organ of the I.A.R.F.) we read that "the delegates to the Liberal Congress of French-speaking Protestant Churches, gathered together in Geneva from May 29th until June 1st, 1959 for the commemoration of the birth of Calvin in 1509, have adopted the following resolution which they want to bring before the public:"

> It is their conviction that one of the major causes of the danger which threatens the so-called Christian civilisation is the lack of adaptation of religions, and of the language and methods of churches, to the knowledge and the experience of man today. Many of our contemporaries have left the church not because of unbelief but because they want a Christianity which is rooted in the realities of the present-day world. Liberal Protestants pay tribute to the Reformers of the past and point out that a Reformation is now as necessary as it ever was in the past. The new Reformation should, however, not consist of a return to the past, but should review and bring up to date the doctrines and methods of the Church in accordance with the needs of our time. . . . Today Christian unity cannot be reached by returning to the dogmas of the past. It is an alliance of the churches with respect for conscience and rightful differences of opinion.

TORTURE IN THE NAME OF THE LORD

An item on the religious page of *Time* for June 6 is a reminder that other claimants to spiritual authority must share with the Roman Catholic Church some of the responsibility for torturing heretics:

> The fiercest anti-Catholics of 1960 look like models of moderation beside the Anglicans of 16th and 17th century England.
>
> Jesuit Edmund Campion was "cruelly distent" on the rack, and his fingernails were pulled out before he was executed. For permitting Mass to be said in her private chapel, Catholic Convert Margaret Clitherow was pressed to death and, according to a witness, "was in dying one-quarter of an hour. A sharp stone as much as a man's fist was put under her back; upon her was laid the quantity of seven or eight hundredweight at the least, which breaking her ribs caused them to burst through her skin." Altogether, from 1585 to 1680, about 360 British Roman Catholics were tortured and killed.

A WISTFUL FAITH

> As early as 1594, Jesuit Father John Gerard was carefully compiling a list of the outstanding English martyrs of the church with the idea that some or all of them might eventually be made saints. The wheels ground slowly, but British Catholics continued to work and hope for their martyrs. Last month the Sacred Congregation of Rites announced that it would consider waiving the rule that each candidate for sainthood must perform two miracles, and would admit 40 of the martyrs "as a group," provided that the group as a whole could produce two miracles.
>
> Says Jesuit Father Philip Caraman, a vice-postulator of the martyrs' cause: "I have no doubt at all that the miracles will be worked. These martyrs were English and Welsh, after all, and it's a safe presumption that in heaven they have the interests of their fellow countrymen at heart." In an office in London's Farm Street, headquarters of the canonization cause, a brand-new folder labeled MIRACLES was placed hopefully in a metal filing cabinet.

The point, of course, is that any presumed possession of absolute spiritual truth can lead to absolute madness.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles 7, Calif.

U. L. T. LODGES

AMSTERDAM, Z. HOLLAND	123 Stadionweg
ANTWERP, BELGIUM	Amerikalei 206
BANGALORE CITY, INDIA	15 Sir Krishna Rao Rd., Basavangudi
BERKELEY 4, CALIFORNIA	Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY 1, INDIA	Theosophy Hall, 40 New Marine Lines
LAGUNA BEACH, CALIFORNIA	1175 South Coast Boulevard
LEIDEN, HOLLAND	Roodenburgerstraat 35
LONDON W. 2, ENGLAND	Robert Crosbie House, 62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street
LOS ANGELES 7, CALIFORNIA	245 West 33rd Street
MATUNGA, BOMBAY 19, INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK 21, NEW YORK	347 East 72nd Street
PARIS 16, FRANCE	11 bis rue Keppler
PHILADELPHIA 3, PENNSYLVANIA	1917 Walnut Street
PHOENIX, ARIZONA	2419 East McDowell Road
READING, PENNSYLVANIA	812 North Fifth Street
SACRAMENTO 14, CALIFORNIA	720 - 13th Street
SAN DIEGO 3, CALIFORNIA	3148 Fifth Avenue
SAN FRANCISCO 14, CALIFORNIA	166 Sanchez Street
SAN LEANDRO, CALIFORNIA	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Phillip Street
WASHINGTON 9, D. C.	1722 Connecticut Ave., N.W.

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

ISIS UNVEILED, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
THE SECRET DOCTRINE, facsimile edition, two volumes in one	8.50
INDEX TO THE SECRET DOCTRINE, for students	4.00
THE SECRET DOCTRINE *and* INDEX	12.00
THE KEY TO THEOSOPHY, facsimile of Original Edition	3.00
THEOSOPHICAL GLOSSARY, facsimile of Original Edition	5.00
TRANSACTIONS OF THE BLAVATSKY LODGE	2.50
THE VOICE OF THE SILENCE	1.50

Books by William Q. Judge:

THE OCEAN OF THEOSOPHY	2.00
LETTERS THAT HAVE HELPED ME, new and enlarged edition	3.00
THE BHAGAVAD-GITA	1.50
NOTES ON THE BHAGAVAD-GITA	2.50
PATANJALI'S YOGA APHORISMS	2.00
THE HEART DOCTRINE, Miscellaneous collection, paper cover	1.00
VERNAL BLOOMS, selected articles from W.Q.J. (paper cover)	1.00

Other Books:

THE FRIENDLY PHILOSOPHER, Letters and Talks by Robert Crosbie	3.00
ANSWERS TO QUESTIONS ON THE "OCEAN," by Robert Crosbie	2.00
THE ETERNAL VERITIES, for children, new edition	3.50
TEACHER'S MANUAL AND GUIDE TO THE "ETERNAL VERITIES"	2.50
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY	2.00
LIGHT ON THE PATH, Bombay Edition	1.50
THROUGH THE GATES OF GOLD, written down by "M.C."	1.50
OCCULT TALES, by H. P. Blavatsky and Wm. Q. Judge	2.00
FROM THE BOOK OF IMAGES, a volume of Indian tales	1.00
THE THEOSOPHICAL MOVEMENT, 1875-1950	5.00
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING	2.00
THE DHAMMAPADA	2.00

Pamphlets:

THEOSOPHY SIMPLY STATED (10 copies, 50 cents; 50 copies, $2.00)	.10
CONVERSATIONS ON THEOSOPHY, including the "Three Fundamentals"	.10
REINCARNATION AND KARMA, the "Aphorisms," by Wm. Q. Judge	.10
THOUGHTS FOR THINKERS, a helpful essay	.10
WHAT IS DEATH?	.10
THE VOCATION OF LIFE	.10
THE UNITED LODGE OF THEOSOPHISTS, its history, purpose, and methods	.25
FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H. P. Blavatsky	.25
EPITOME OF THEOSOPHY, by William Q. Judge	.25
ECHOES FROM THE ORIENT, by William Q. Judge	.50
MORAL EDUCATION, new and enlarged edition	.50
A CHRISTIAN AND A THEOSOPHIST	.25
THE LAWS OF HEALING, Physical and Metaphysical	.50
STATES AFTER DEATH, and Spiritualistic "Communications" Explained	.35
CYCLES OF PSYCHISM, The Import of Psychic Evolution	.50
HYPNOTISM—A PSYCHIC MALPRACTICE	.25
WHAT IS THEOSOPHY? A collation from H. P. Blavatsky	.25
FUNDAMENTALS OF THEOSOPHY—A collation from H. P. Blavatsky	.25

Prices subject to change without notice. Order from

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles 7, California
347 East 72nd Street, New York 21, New York